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treme generality of the metaphysical ideas of the Pre-Socratics. No one would deny that there is a great deal of truth in this: but it can be carried too far. In the case of fifth century writers, for example, it is impossible to dissociate their psychology—such as it was—from their physiology and indeed from the whole history of the growth of the medical schools; and these, there is every reason to believe, were greatly affected by Pythagoreanism. Recent advances in our knowledge of Greek Science have come precisely from attending more closely to the interrelations of very general “metaphysical” ideas with what is known of the history of mathematics and natural science. This is true in an intensified sense when you come to the fourth century. Theophrastus’ failure to see the point of a good deal of the argument of the *Timæus* (to which Professor Stratton rightly draws attention) is due to the general conflict of his point of view with that of the Academy. Similarly the discussion of Theophrastus’ own doctrine would have been made clearer and much more pointed had a brief outline been given of the Aristotelian view of the soul and the nature of sensation. There is no reason to think that Theophrastus diverged to any great extent from his master’s views on these matters.

The notes are directed solely to elucidating the meaning of the text. There is a pleasing absence of merely grammatical discussion. Professor Stratton has had the benefit, as he fully and generously acknowledges, of the advice and criticism of Professor A. E. Taylor, whose remarkable learning in every department of Greek Philosophy is constantly apparent. I should like especially to draw the attention of other students to the discussions of the well-known passage on the theory of sense-perception of Empedocles (*De Sensibus* 7–9) and of Theophrastus’ criticism of the Platonic doctrine that “heavy” and “light” are relative terms.

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SELF-GOVERNMENT IN INDUSTRY. By G. D. H. Cole. London: G. Bell and Sons, Ltd., 1917. Pp. xii, 330. Price, 4s. 6d. net.

Mr. Cole’s new book carries further the argument of his earlier *World of Labour* and, although it is planned with reference to the problems of labour which will arise immediately after the war, it is a contribution to the much more fundamental discussion of social and political theory. The book is specially valuable because it

combines detailed programmes of action and clear statement of contemporary English social forces with a large and inspiring vision of ultimate ideals. The first two chapters deal with the control of industry by the state and the possibility of restoring after the war the Trade Union customs which have been abrogated during the crisis. Even here, in issues which may appear to be merely English, there is an important principle involved. It is absolutely certain that business men assisted by some government officials will aim, after the war, at increasing production at all costs. They may therefore argue that any protection of the worker hampers their full use of his skill or strength. On the other side are those who demand human freedom, even if it endangers the increase of production. Two philosophies of life, two systems of economic thought are thus opposed. And Mr. Cole is rightly insistent upon the practical importance of destroying, once for all, the antiquated economics of business men. The restoration of full power to the Trade Unions is absolutely necessary for the realisation of a humane, as opposed to a material, civilisation. The long chapter which follows deals with the nature of the state: we shall criticise later, but for the present we must explain Mr. Cole's general thesis. "A state," he says, "is nothing more or less than the political machinery or government in a community." "In every community there are many forms and instances of common action in which the state has no part." We may take it as agreed among all who can analyse present social experience without undue regard to Hegel and Plato that the state is not to be identified with society or with the community. State administration provides for the needs of those who live in the same geographical districts. It expresses their interests as consumers or enjoyers. Trade Unions on the other hand are vocational institutions of producers. Thus there may be many forms of social organisation each existing in its own right, and there may be many kinds of social allegiance, not all subordinate to state-loyalty. The individual is ultimately the judge and the link between the institutions which subserve his full development (p. 91). Ideally there should be national guilds, growing out of the present trades unions, which in a Congress of producers would counterbalance the Parliament of consumers in the state. In such a society the wage system would disappear not only because each industry as a whole would bear the burden of any trade depression from which it suffered, in-

stead of putting the burden upon the hand-workers, but because a man and not his labour, abstracted from his humanity, would be felt to be important. The state might own the instruments of production and control the producers in the interest of the consumers; and men whose manhood was recognised would not be easily enslaved to any Guild. So short a summary does little justice to Mr. Cole's admirable contribution to political thought and practice; and the criticisms which may be offered do not diminish its value.

In the first place with regard to the relation of administration to economic forces, Mr. Cole is not clear as to the policy which should be adopted in an ideal state towards finance. He recognises that "the financier is the supreme power behind the capitalist throne" (p. 178). It appears that the state is to control exchange: but how? It does not appear that Mr. Cole has thought out the function of a class who will be financiers without being fraudulent gamblers and it may be that some element of prejudice survives in him when he thinks of the manipulation of capital. Again Mr. Cole has not sufficiently acknowledged, in his theory of the state, the relation of the state to other human interests as well as industry. Obviously he implies the existence of such interests, but without deliberate reference to the forms of social organisation for other purposes than trade, one cannot do full justice to the "architectonic" quality of politics. The state is not simply administration; it is the force or the feeling or the prestige upon which administration depends for its effectiveness; and this seems to be what the idealists call the Soul of the State. But Mr. Cole tends to forget its existence. These criticisms, however, are perhaps unjust, because no book can contain everything that is to be said, and in relation to industry Mr. Cole's theory is clear and consistent.

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London.

ENCYCLOPÆDIA OF RELIGION AND ETHICS. Edited by James Hastings, with the assistance of John A. Selbie and Louis H. Gray. Volume IX: Munda—Phrygians. Edinburgh: T. and T. Clark; New York: Charles Scribner's Sons, 1917. Pp. xx, 911. Price, 32s. net.

We have become so accustomed to expect every year or so a volume of a thousand pages or thereby from Dr. Hastings and